

DESTINY

The Magazine of National Life



THE TANIS SPHINXES

Style Of Sculpture Associated With The Hyksos, Or Shepherd Kings
(See Inside Cover)

\$3.00 A YEAR

OCTOBER 1955

25¢ A COPY

SHEM THE POWERFUL



AFTER the Deluge the ancient licentious practices that eventuated in that world-wide destruction were restored in Egypt by the descendants of Ham. This evil revival took the form of venerating those who had died in the cataclysm and resulted in the worship of dead antediluvian heroes whom they eventually deified as the gods of the people. Cush and his son Nimrod were especially active as leaders in this revolt from righteousness. Ancient mythology teems with evidence that this was the case and confirms the fact of the conflict that ensued when Shem, son of Noah, Priest of the Most High God, moved to overthrow the god-makers and their gods. Shem is credited with bringing about the death of Nimrod and some of his companions, although others escaped and fled to a place of refuge.

Following this overthrow of idolatry after the Deluge, Shem became the first of the shepherd kings who reigned in Egypt. He was held in highest honor by the people in that land for having delivered them from the Cushite yoke. Too, he was regarded as the most powerful of their gods until the time of Rameses II, Pharaoh of Egypt.

After that the pagan priests regained their authority and idolatry reasserted itself throughout the land. The priestly orders hated Shem with utmost vindictiveness for his major part in destroying their power, for he was known by all as the unrelenting foe of Osiris (Nimrod deified) and of all the gods of Egypt. Thus, when the idolatrous priests were again in the ascendancy, everything possible was done to blacken Shem's memory,

even to the defacing of all monuments which has been erected in his honor.

In his book, *The Worship of the Dead or The Origin and Nature of Pagan Idolatry*, Colonel J. Garnier states: "Sphinxes were the particular form of sculpture associated with the shepherd kings, and were constructed in honor of Set [an Egyptian name given to Shem], while the Great Sphinx seems to be especially associated with the Great Pyramid built by Suphis [another name associated with Shem]. As the Tanis Sphinxes [a group of three sphinxes at Tanis, Egypt; see cover] are unmistakably the likeness of one particular individual, it seems certain that they represent the features of the first great shepherd king, Set the Powerful [Shem], the overthrower of the mighty king of Babylon.

"The nose of the nearest Sphinx is slightly broken, but, with this exception, the features of all three are identical. The sculpturing is of high excellence, the features admirably chiselled, and they are evidently a truthful likeness of the person they portray. It is a kingly face, truly leonine in its calm dignity and massive strength, bearing the expression of conscious power combined with benevolence and rectitude.

"The features also present a type which, in its full strength and virility, is seldom, if ever, met with at the present day, and the features of the later Egyptian kings, as delineated in their statues, are weak and puerile compared to those of these Sphinxes. The great development of bone, the massive nose, jaws and chin, breadth of

head and cheek-bones, indicate, to use a phrenological term, great 'vitativeness' and physical stamina, more especially as all the features are admirably proportioned and clearly cut, vigorous without coarseness.

"If, then, these heads are likenesses of the great Shepherd King Set, they represent the exact features of the antediluvian patriarch Shem, and we behold in them something of the type of primeval man as he first came from the hands of God, possessed of a vitality that could endure for nigh upon a thousand years. It is also just such a face as we might expect to see in one who was not only of the mighty antediluvian stock, but the sole and fearless witness for God amidst the surrounding idolatry, the overthrower of the dominion and tyranny of the powerful and merciless Cushite monarch, and afterward the guardian of the truth he had restored. In representing him, therefore, as a lion with a human head, there was a certain fitness, and the idea was probably borrowed from the Cherubim, the form of which seems to have been generally known.

"It is also remarkable, and not what we should expect to find in the sculptured effigy of a great king, nor is it seen in the sculptured figures of any other Egyptian king, that the face is slightly turned upward, and there is a faraway look in the eyes, as if appealing from earth to heaven. This also is fitly representative of one who overcame 'not by might nor by power,' but by the Spirit of God."

(Continued on page 210)

DESTINY... The Magazine of National Life

Volume XXVI

OCTOBER 1955

Number 10

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Contents

And They Laughed.....	193
A Convenient Excuse.....	192
Geneva.....	204
Increased Volcanic Activity.....	203
Month By Month.....	197
The New Salvation.....	201
Premature Rejoicing.....	191
Red China's Stratagem.....	192
Review of World Affairs.....	205
Shadow of Desolation.....	207
Shem the Powerful.....	190
Tito's Duplicity.....	193
20th Century Resurgence of Judaism.....	194
Your Redemption Draweth Nigh.....	199

Destiny

REGISTERED U. S. PATENT OFFICE • Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Life subscription, \$35. Single copies, 25c. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian money orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; British subscriptions through C. E. Sleight, 2 Highfield Road North, Pelsall, near Walsall, Staffs., England; per year £1; Life subscription, £10; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Change of address must reach us 60 days in advance of month of issue. We cannot be responsible for the return of unsolicited manuscripts, nor guarantee prompt editorial attention. The writers are responsible for views expressed in signed articles. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Entered as second-class matter at the Post Office in Haverhill, Mass., April 4, 1935, under Act of March 3, 1879; additional entry at Concord, N. H.

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THE MARCH OF HISTORY

Premature Rejoicing ON HIS RETURN from Geneva

President Eisenhower said there is a new spirit of friendliness in the world. Sir Anthony Eden expressed more confidence about international affairs, stating that he felt the four principal participants left Geneva feeling that their countries would not be plotting war against one another. The French Premier Faure's appraisal was that the Geneva Conference had set the world on the road to peace.

But what are the facts? Did Geneva bring any solution to the problem of German reunification? In that conference at the summit were the satellite nations given any hope of freedom from the yoke of Soviet tyranny? Did Soviet Russia, by act or deed, manifest any real desire to solve the problems of armament or disarmament in the interests of world peace? Did the fraternization of the Western leaders with the Soviets produce a genuine indication of a marked change in the Kremlin's program for ultimate world domination? The only answer to all these questions is an emphatic *No!*

While pleasantries were exchanged between the leaders of the West and the East at Geneva, the Soviet program of interference in the affairs of other nations was being stepped up. In his news column of July 21, 1955, Victor Riesel pointed out that, while the leaders were meeting at the summit, Moscow was ordering its American underground to step up its interference in U. S. domestic, political and labor affairs. At Geneva the Kremlin leaders were adamant in their refusal to discuss the liberation of captive peoples or the release of those held under slave

labor. Furthermore, they objected to the holding of free elections in territory now under their control.

Knowing that the Soviet objective does not change, when the Kremlin suddenly agrees to talk about peaceful coexistence, would it not be the wiser course to seek to discover the real motive behind the new tactics? It was about 24 years ago that statements were made at the Lenin School of Political Warfare in Moscow which are alarmingly pertinent now. The remarks are attributed to one Dinetry A. Manuilsky and he is quoted as saying, "Our time will come in 20 or 30 years." Having stated that "war to the hilt between Communism and capitalism is inevitable," he said this:

"To win we shall need the element of surprise. The bourgeoisie will have to be put to sleep. *So we shall begin by launching the most spectacular peace movement on record.*" (Italics ours.)

Outlining possible procedures, he went on to say:

"There will be electrifying overtures and unheard-of concessions. The capitalistic countries, stupid and decadent, will rejoice to coöperate in their own destruction. They will leap at another chance to be friends. As soon as their guard is down, we shall smash them with our clenched fists."

Is the Western world now preparing to act out Rudyard Kipling's "The Truce of the Bear" by interpreting the sinister curl of the lips of evil men as a smile of peace? A hunter who has been abruptly confronted by a wild bear in the forest, and has seen the evil, calculating cunning in his cold eyes, knows better than to misinterpret

his intentions and will hastily withdraw to a position of defense. Equally so, a glance in the eyes of men who are utterly devoid of the righteous standards of civilization will reveal only the thinly-veiled treachery that lies in their scheming minds and hearts. These were Kipling's words:

"When he shows as seeking quarter,
With paws like hands in prayer,
That is the time of peril — the time
Of the Truce of the Bear!"

We wish it were possible to accept as genuine the optimistic appraisals of those who feel that eventually, as a result of the Geneva Conference, peace will come. But we cannot do so for what David, King of Israel, said of Joab, the captain of his armies, can be said of the Soviet leaders with whom President Eisenhower and Prime Minister Anthony Eden broke bread and drank toasts. They also have "shed the blood of war in peace." It is our conviction that the rejoicing will be of short duration and that Jeremiah's words (Jer. 14: 19) are prophetic of the immediate future: "We looked for peace, and there is no good; and for the time of healing, and behold trouble!"

Red China's Stratagem IT IS QUITE obvious that for the moment Red China is seeking to gain her objectives through negotiation. However, large-scale concessions to the Communist Chinese will only delay the day when they will resort to military action; it will not stop that action. This is proved by the continuing military build-up both in Red China and in North Korea even while they are talking with the West.

Granting that there were no secret commitments made at Geneva as our representatives assured us upon their return from the July conference, it would be interesting to know just what went on behind the scenes that brought into being a second Geneva conference with Red China fourteen days after the beginning of the Big Four meeting on July 18th. This did not just happen; the arrangements for this conference were not made to materialize out of nothing.

It has been reported that the Chinese Communists are taking full advantage of the desperate desire among Western Europeans and others, particularly India, to lessen the fear of new outbreaks of war. They have succeeded in creating the impression that they might at any time attack Formosa if the United States does not come to terms with them. It is said that the Peiping leaders were successful in conveying this impression recently to Krishna Menon, India's roving ambassador, and, in turn, that he relayed certain veiled threats and warnings to officials at Washington during his recent visit there.

Red China's ultimate objective is to force her way into the United Nations and, to do this, she is building for war, not peace. By one subtle means or another, she is employing what looks very much like blackmail tactics to pressure the United States into granting her desires or be responsible for precipitating an atomic conflict. That this threat will involve not only Formosa, but Korea as well, is clear from Paul Harvey's report on his radio broadcast of July 31, 1955:

"North of the Parallel in Korea the Reds are continuing their methodical build-up of military might in direct violation of the armistice agreements. The Communists in North Korea are building five air divisions. They have rebuilt thirty damaged air fields and have constructed new ones. They are building underground hangers. They could put 300 MIG 15's in the air in 30 minutes.

"Meanwhile, it is Monday morning in Geneva. In a few hours from now our Ambassador, Alexis Johnson, will shower and brush his teeth, breakfast on one muffin and marmalade and journey to the Palace of Nations, the European headquarters for the United Nations. There he will meet with Ambassador Wang of Red China and they will discuss the fate of 51 Americans still in Red China prisons. They will discuss the fate of Formosa's offshore islands. Without a representative of Formosa present, they will none-the-less negotiate her fate.

"Our Asian allies cannot understand the United States which urges them to resist Communism while the same United States moves steadily closer to official diplomatic recognition of Red China. One Philippino leader says it this way tonight: 'Is the principle of negotiation and compromise more important than the principle of right and wrong?'"

When our nation began to temporize with the enemies of righteousness, it lost its sense of what is right and what is wrong. This is evidenced by our willingness to barter the peace, happiness and very lives of people living in lands coveted by the Red Chinese for a temporary cessation of aggression. If now our nation has reached an impasse, it is because of its direct violation of the commandment of the Lord that we were never to enter into agreements and leagues with the heathen, for to do so is to consort with their gods from whom their code of wickedness is derived (Ex. 23: 32).

The indifference of Red Chinese leaders to Western public opinion was clearly manifested by the release of eleven American fliers, knowing that these men would reveal the nature and extent of the utterly barbarous treatment accorded them while being held as prisoners of war. Just before the commencement of the Great and Terrible Day of the Lord, the Scriptures state the heathen will rage and the uncompromisingly cruel attitude of the Red Chinese today is one aspect of this. It is impossible to deal with these arrogant and haughty men, for they recognize only force and sneer at justice and right. But through Isaiah the Prophet the Lord declares:

"The day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." (Isa. 2: 12.)

The Divine verdict has been rendered and its execution is near at hand:

"I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible." (Isa. 13: 11.)

Men of good will can patiently await the outcome, for evil men and nations who oppose righteousness will be judged accordingly.

A Convenient Excuse IT HAS BEEN well established that behind-the-scene moves prevented the South Koreans from being prepared to meet the invasion from the north in the Korean war of 1950. It was the purpose at that time to withhold

shipments of arms, ammunition and heavy ordnance from the South Korean army, a factor which contributed to spectacular success for the northern armies in the inception of that conflict.

Is the stage again being set to complete the sellout that came so near to becoming an actuality in 1950? Vital materials are now being withheld from South Korea at the same time that North Korea is stepping up warlike preparations, having violated all the armistice agreements. The South Korean army should be doubling up on readiness in the light of what is taking place across the 38th Parallel. But instead the same excuses used prior to 1950 for not building up Syngman Rhee's army are now being employed again. In *Newsweek* for August 8, 1955 the following assertion was made:

"U. S. officials and diplomats are alarmed over signs that the South Korean army plans to strike north against the Communists. As a result, U. S. authorities are drastically cutting down the South Korean Army's stock of fuel and ammunition."

In view of the present build-up in North Korea, with their new airfields and MIG jet fighters, this could spell disaster for the South. The spirit of Latimore and his friends is still abroad in the Far East and it may be that the publication of the supposed plan of the South Koreans to invade the North is but an excuse to condition Syngman Rhee's army for eventual defeat when the hour strikes for the North Koreans to send their jet planes winging south. There will be no General Douglas McArthur this time to rescue South Korea from utter rout and a disarmed or inadequately prepared South Korean Army will be no match for the fully equipped North Koreans. Is this also to be as planned?

And They Laughed ON AUGUST 4, 1955 Nikolai Bulganin announced in an address over an hour long before an extraordinary session of the Supreme Soviet (Parliament) that Soviet Russia rejected President Eisenhower's proposal that the two nations trade their arms and military blueprints and throw the two countries open to unlimited aerial reconnaissance and aerial photographing to prove their mutual desire for peace. This was an official statement before the highest Soviet governmental body and the Marshal's hedging remarks of the next day do not erase the record of the former day's proceedings.

Just what is Soviet Russia hiding that makes them unwilling to have all the facts made known? Even more significant than the rejection of Eisenhower's proposal (actually it is just as well it was rejected) was the attitude taken by the puppet members of the Soviet Parliament. After listening to Bulganin's reasons for rejecting Eisenhower's plan, they all burst out into loud laughter. Was their gleeful amusement evidence of contempt because of their knowledge that they are already in possession of the blueprints of our installations while we are ignorant of theirs? Did it indicate a smugness based upon the extent of their preparations for war — a fact they will never allow the West to fully comprehend until the day they strike?

Soviet Russia is definitely preparing for war and has no intention of swerving from their original objective. Just what will it take to convince the Western powers of Soviet insincerity? The only peace in which they have any interest

is the docility of enslavement, with the men in the Kremlin sitting as taskmasters over all the inhabitants of the earth.

Knowing this, the present trend in official U. S. policy, offering to freely exchange information of a military nature, coupled with the suggestion that our country will sell or lease vital atomic materials to any country whether behind the iron curtain or not, is placing the future safety of the American people in extreme jeopardy. Any suggested exchange of vital information will actually be no exchange at all, for Soviet Russia will run true to form and will divulge nothing of importance to us in return for all we make available to her.

Instead of opening our gates wide to the truce-breaking, bloody-handed despots in the Kremlin, we should heed the warning of Isaiah the Prophet:

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. 26: 20.)

The reason given for this is that the Lord Himself will move out of His place to punish the inhabitants of the earth for their iniquity and, during the terribleness of the Great Day of the Lord, His people are to remain aloof from foreign entanglements so that they may escape being involved in the full fury of His indignation. The leaders in Soviet Russia may laugh now, but the laughter they are soon to hear themselves will strike terror into their very hearts, for at the end according to the Psalmist (Ps. 2: 4-5): "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure."

Tito's Duplicity In *Review of World Affairs* (this issue) attention is called to the revelation of the existing accord between Tito and the Kremlin. From the very inception of the publicized "break" between Moscow and Belgrade, *DESTINY* expressed skepticism of its genuineness.

In earlier issues of *DESTINY* (September 1948 & October 1951) statements were made to the effect that to help Tito would be to arm Yugoslavia for World War III, not as our ally, but rather as a potential foe. All this was reviewed editorially in *DESTINY* for February 1955 under the title, "Deceptive Subtlety" (pp. 25-26).

Since 1951 Yugoslavia has received from the United States over \$500,000,000 worth of military equipment, including jet planes and tanks, besides large sums to bolster up the Yugoslav economy. The very year Washington began giving this support to Tito *DESTINY* called attention to the reasons why Yugoslavia was far from a safe ally under any circumstances. We also pointed out how disquieting it was to learn that our State Department was so easily persuaded to give this assistance to Tito, an avowed Communist who obviously could not be trusted.

Chickens are now coming home to roost demonstrating how lacking in wisdom the men are who direct the foreign policy of this great country. (Or were they stupid?) If not stupid, then they were deliberately working in the interests of our enemies. The February editorial referred to Secretary of State Dulles' radio statement of November 29, 1954 when he said that the Soviet change of policy toward Tito at that time was a hopeful sign, presaging a recon-

(Continued on page 203)

20th Century Resurgence of Judaism

By C. R. DICKEY

ALTHOUGH comparatively few Christians are aware of it, there is under way in the United States an extraordinary resurgence of Judaism. This is a surprising development to appear after nineteen centuries of Christian light and progress in the world. Furthermore, it is no inconsequential goal which the leaders of modern Judaism have in mind, as one learns from statements made by their chief rabbis.

A few quotations from a series of pamphlets, *Popular Studies in Judaism*, will suffice to show the outreach of this modern movement as envisioned by its sponsors. In a biographical sketch of the late Isaac M. Wise, Dr. David Philipson quotes Rabbi Wise as saying:

"The teachings of Reform Judaism will be the religion of the twentieth century."

In a study of "Judaism and Unitarianism," Dr. Abraham J. Feldman voices the goal of Judaism with finality in these startling and significant words:

"The Jew, who has waited so long, will wait yet longer, hopefully, reverently and courageously. Judaism, as the Reform wing interprets it, will yet be the religion of civilized, liberalized mankind."

Dr. Israel Bettan widens the scope still more in his study of "Post-Biblical Judaism," when he says that the Jew "must continue to live, if live he shall, as the 'servant of the Lord,' ministering to the cause of religious idealism, until the Jewish conception of God and man shall have become the priceless possession of all mankind."

The aims of Judaism are stated somewhat frankly in these Studies. It is interesting to note, however, that while the ultimate goal is sometimes discernible, especially to the informed reader, the method by which the goal is to be reached is more secretive and vague. If we examine the methods which were used in other times and circumstances, we may discover the design for today and the procedure that is to make Judaism "the possession of all mankind."

Judaism faced its gravest crisis in the First Century A.D., when the Christian Gospel began to spread throughout all the regions from Babylon and Asia Minor to Rome, Spain and Britain. At that time the leaders of Judaism were consumed by one supreme obsession — and that was to destroy the effectiveness and power of this miraculous new faith which was turning the world upside down. They tried every sort of persecution, but it only spurred the Christians to greater sacrifices and superhuman efforts. Then they decided on infiltration as the best means to accomplish their purpose. Jewish zealots feigned conversion and joined the churches; with this vantage ground they were able to disrupt churches and frequently control them from within.

It is obvious, too, that many sincere converts had difficulty in making the transition from Judaism to Christianity. Although Jesus and the Apostles explained that only certain ceremonial rites were abolished by the Gospel, it was easy for some to be persuaded that the whole Mosaic Law was being overthrown. The Judaizers were not slow in using this issue as the crux of schism in the churches.

The Apostle Paul anticipated this infiltration when he said to the elders at Ephesus:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20: 29-30.)

A considerable portion of the Acts and Epistles is taken up with accounts of how the Judaizers attempted to gain their end and of how they were resisted by competent Christian leaders. For example, in Acts 15, we find that there rose up certain of the Pharisees "which believed" but taught that circumcision was essential to salvation. This error was ably refuted by Peter, Paul, Barnabas and others. Acts 21 reports the Jerusalem conference where

the opposition of Judaizers to the teaching of Paul became so violent that the Apostle was rescued from an angry mob by Roman soldiers.

Paul's Epistle to the Galatians was prompted by the fact that Galatian Christians had been "bewitched" by Judaizers, under whose influence the churches had relapsed from the simplicity of the Gospel into the ceremonialism of "the Jews' religion." Paul was deeply stirred by the danger to Christianity "because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (2: 4). The same type of infiltration is found in the Philippian and Colossian churches. Paul warned the Christians at Philippi:

"Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (Phil. 3: 2-3.)

In the Epistle to the Hebrews, it is clear that the whole argument is directed against the Judaizers. It is evident that the people addressed are in danger of apostasy. As one commentator says, "They do not see what the Gospel can offer them in exchange for the loss they have sustained in being expelled from the synagogue."

One may well ask — Did this Jewish influence in Christian churches ever come to an end? The generally accepted answer is stated by a prominent theologian as follows:

"Judaistic Christianity was a natural product of the circumstances of the Apostolic Age, a product which was destined to be a source of internal trouble to the primitive Church. It lived on for some time, with occasional outbursts of revival, and at length died naturally away. Judaism decreased as Christianity increased."

Judaism decreased to a certain extent, but it is a tragic error to believe that it ever died away or that it ever has ceased to penetrate Christian institutions with its corrosive influence.

Blindness of the churches at this point is turning out to be the most serious blunder of the Christian Age.

Look what happened in Rome. The Gospel of Christ was carried there by Paul and his co-workers. In spite of intense persecution it survived and became the religion of the West, after its adoption by Constantine the Great in 313. But as Christianity developed in the Roman Empire, it became radically different in form and practice from the simple, Christ-centered faith of the Apostles. By some strange quirk, church historians have never traced these sweeping changes to the influence of Judaism. Yet who else but Judaizers would have wanted to saddle the Christian Church with a corrupt version of the Levitical priesthood? Under the influence of this infiltration, priests were forbidden to marry (I Tim. 4: 3); images and other superstitions were made a vital part of worship. These things never belonged to the Aaronic order, which functioned until abolished by Christ (Heb. 7). They served well, however, to entangle again "with the yoke of bondage" those who had tasted "the liberty wherewith Christ hath made us free."

For an example of the leaven of Judaism at work, let us review briefly what it did in Spain. Valeriu Marcu's book, *The Expulsion of the Jews from Spain*, published by The Viking Press, 1935, shows how Jewish infiltration of the Government of Spain and the Catholic Church led to the Spanish Inquisition. Concerning the influence of Jews in Spain in the fifteenth century, Marcu writes:

"With their own organization the Jews were almost a nation and a third estate at the same time. 'The Jews,' writes their historian Graetz, 'controlled commerce and considerable capital. They dominated literature and science, and medicine was wholly in their hands. They were filled with a perhaps exaggerated confidence in themselves and sometimes challenged their enemies' [p. 26]. . . .

"Here — in spite of the ghettos, in spite of all ordinances, in spite of rabbinism — they played an important part in the corporate life of the developing Spanish nation. . . . The Jewish Court dignitary was almost a part of the unwritten constitution of Castile. King Ferdinand IV had the Jew Don Samuel at his side as comptroller of his policies. King Alphonso XI did not part for years from his mentor Joseph Beneviste, and the absolute adviser of Peter IV was Samuel Abuleija. The most important monarchs of Castile seem

to have been unable to manage without Jewish educators, advisers and ministers.

"These Jews, who were for the most part rich, consciously furthered the great process of national construction. Through its exalted representatives Jewish wealth fulfilled a political function quite outside Jewry." (Pp. 34-35.)

Vincent Ferrer, the most powerful preacher Spain has ever had, appeared on the scene during this era and made converts among Jews who, for reasons of their own, "were susceptible to the Catholic gospel." Under Ferrer's influence tens of thousands of Jews were baptized; later, through his influence, many Catholic Jews became bishops and archbishops. Valeriu Marcu says of them:

"For the overwhelming majority of Jews the Catholic religion had no attraction, but they were attracted by the externalities of life and the possibilities of activity that would be open to them. They saw in Christianity a convention to which, as to all other social forms, they were willing to submit. Inwardly they remained Jews. . . . They were guests at the tables of the Spaniards, but at home they ate in accordance with Jewish ritual. And they had at least one son circumcised. These apostates had no presentiment that their sin of pretended conversion would be visited as an apocalyptic curse, if not on themselves, yet assuredly on their descendants." (P. 39.)

The Spaniards called them *conversos* — converts; and the Jews referred to them as "vassals of Christianity." Catholic leaders received them with open arms and considered them "living trophies of the Militant Church." The *conversos* became the rage.

"Every bishop, every grandee, every lady, and every hidalgo wanted to have his own *conversos*. . . . Just as the Mother of God was presented with altars and flags, she was also offered the souls of Jews who had been saved. Many a moral lapse was annulled by such a gift." (P. 40.)

Then a period of assimilation began through marriages between Jews and Catholics. This was accepted favorably, especially by those in high places.

"Spanish society, the not always wealthy grandees of Aragon and Castile, went in for the most fervent fusion with the converts, for whom before long no eyrie was too lofty. After four decades nearly every aristocrat had Jewish kinsmen."

The effect of this assimilation on the *conversos* is highly significant as described by Mr. Marcu in the following paragraph:

"With the speed of the wind the apostates, freed from all fetters and in full possession of civil rights, began to fill all positions. The favorable atmosphere gave them wings. Above all they occupied municipal office in the autonomous cities, which had been barred to them without exception before their baptism. They acquired manorial fiefs and won the most important posts in the army. They quickly climbed the ladder of the ecclesiastical hierarchy, mounted episcopal and arch-episcopal thrones, and administered the property of monasteries and of the richest bishoprics." (Pp. 40-41.)

This golden age, says Marcu, lasted about forty years. Then the reaction set in.

"As the number of Christian Spaniards grew who practiced medicine and science, philology and literature, and particularly as the occasions became more frequent when the Christian younger generation found the sinecures and benefices that had been previously their preserve occupied by the *conversos*, so their hatred became more violent. The new Christians had not only acquired new posts, but had retained their old ones. They continued to be army contractors, tax-farmers, and bankers. . . . The masses regarded the scientists as diabolic wizards, and the upper ten thousand regarded them as intriguers and swindlers. Municipal ordinances declared that the Jews had studied medicine in order to murder their Christian patients, and that they were pursuing the profession of apothecaries in order to poison the population. The material factors were mixed up with the spiritual ones. The Spaniards knew of the Jews' pretense of Christianity and felt themselves doubly cheated — in their purses and in their faith. The apostates were suddenly referred to not as *conversos*, but as *marranos*, which means unequivocally: wretches, swine, men who are damned."

Thus the word *marrano* stigmatizes the man who is outwardly a Christian and secretly a Jew.

"From now on," continues Mr. Marcu, "it was no longer the orthodox of the ghetto but the converts to Catholicism who constituted the problem in Spanish Jewry. The former were for the time being forgotten and left in peace. They were harmless and could be crushed at any moment. The *marranos*, however, were enemies within the fortress. The general watchword was 'Drive the converts from their posts!' But the realization of this wish was not so simple as an ordinary pogrom. The *marranos* had for a long time now been related to the aristocracy, and they were accorded protection by the royal authority." (Pp. 41-42.)

Soon the conflict developed to the stage of bloodshed. It broke out in

Seville, Cordoba and Segovia. A conspiracy to murder all marranos was discovered in Toledo. Almost every town had "its secret league against the *marranos*, and nearly every town saw fighting." By these stages the way was paved for the Proclamation of Expulsion, which was signed by Ferdinand and Isabella on March 31, 1492, in the Alhambra. Marcu estimates that more than seven hundred thousand marranos were living in Spain at the time. Though he does not say so, it is not likely that all the marranos were expelled; no doubt many were secure in their hidden identity; they would have been in position to press the expulsion of ghetto Jews and marranos with one hand and aid in their resettlement elsewhere with the other.

After the exodus, Jews went to France, England, Holland, Belgium, Germany, Denmark and Sweden; also to Turkey, the West Indies, South America and to North America. "Soon," says Marcu, "multitudes of Jews and *marranos* undertook the voyage to America" (p. 179).

Next we find them infiltrating Christian education in European nations, particularly in Holland and Germany. It was not long until they began to find comfortable seats in the great universities; they became settled just in time to sabotage the Reformation with rationalistic theology and philosophy, and Western culture with the virus of Socialism disguised as social and political science.

Today only the willfully blind can fail to see the growing influence of Judaism in the corporate life of our nation. With an exaggerated confidence they are reaching out for control of commerce and capital, of the arts and sciences, of literature and medicine. They are taking over judicial affairs out of all proportion to their number. They are ensconced as advisers to all public officials from the local level to the presidency of the United States. Apparently no president since the turn of the century has been able (or permitted?) to manage without a group of self-appointed Jewish advisers. Do not forget the special role of marranos in the American scene. If some individual, without normal preparation and experience, is suddenly elevated to a high post or to one created for him — and we have had bizarre examples in recent months — the chances are that the appointee is a marrano.

And now the Judaists have set out to capture the Protestant churches in America as they did the Catholic churches in Spain. If all this seems like anti-Semitism, then let Jews speak for themselves. The American Jewish Committee, an arm of the Anti-Defamation League of B'nai B'rith, states its program and policy in a publication called *Facts*. Here are a few of its statements:

"We believe that early attitudes of hostility are often firmly implanted through Christian teachings which perpetuate historical inaccuracies about Jews and Judaism. Such teachings can, and have been altered as religious leaders and educators have developed new insights into this problem." (P. 6.) [This refers, of course, to the New Testament.]

"There is a pressing need for intensive work with *textbook and study materials utilized in public schools and colleges* of this country. A recent survey of such materials conducted by the American Council of Education states: 'Most of the material about Jews in texts is about the ancient Jews. Three-fourths of the space devoted to them in world history texts deals with events before 79 A.D. Students are left with the impression that the Jewish religion and Jewish culture have changed very little since that time. To make matters worse, many of the accounts of the crucifixion in world histories are too general to be fully accurate, and some provide a basis for the development of prejudice against the Jews.'" (P. 20.)

"Under the auspices of Drew Theological Seminary, we have conducted an exhaustive study of religious textbooks currently used in Protestant schools. Errors, misstatements and misconceptions of the historic role of the Jews in the earliest days of Christianity have been and will continue to be tabulated and brought to the attention of Protestant educators and textbook publishers. As a result of new insights gained through these efforts, there has been steady and significant progress in the elimination of such material." (Pp. 22-23.)

"In extensive educational campaigns, such as those conducted in behalf of the Genocide Convention, civil rights, etc., these activities multiply: up-to-date fact-sheets are continuously prepared for editors, newscasters, organization leaders, etc.; favorable opinions of influential citizens are publicized; cooperating organizations are contacted and frequently serviced with specially prepared materials; radio programs are arranged, etc. We work with and through the major national organizations and special-interest groups in which

millions of Americans are active, i.e., labor unions, veterans organizations, youth groups, church groups, education associations." (P. 33.)

Consider now a few statements from the *Studies in Judaism*:

"It cannot be without its meaning that the Jew has played a leading role in the great modern industrial movements which have an ethical basis. Socialism was originated by Jews; and today Jews play a leading role in its spread and interpretation. And under the leadership of a Jew trades unionism has been brought to its highest point of efficiency and been given an increasing ethical bearing." (*Jew and Non-Jew*, by Rabbi Martin A. Meyer, p. 30.)

"The Council of Jewish Women and the Reform laity have, in like spirit, opposed the registration of aliens. . . . The Rabbis find themselves unable to reconcile the regard for human personality enjoined by religion with the rivalries, the exploitations, and the oppressions of a competitive economy. . . . Rabbis have endorsed the socialization of banking, transportation, communication and power plants. They have contended for a steeply progressive taxation of 'the higher brackets.' . . . The Rabbinate, on the whole, is more 'left wing' than the laity, although individual laymen are farther to the left than is the official body to which they belong." (*Social Outlook of Modern Judaism*, by Rabbi Abraham Cronbach, pp. 14-17.)

"Judaism, from the days of the prophets, has proclaimed to mankind the ideal of universal peace. The spiritual and physical disarmament of all nations has been one of its essential teachings. . . . It urges organized international action for disarmament, collective security and world peace." (*Judaism and War*, by Rabbi Samuel S. Cohon, p. 26.)

It was Rabbi Isaac M. Wise himself who said, "Some call it Marxism. I call it Judaism." And Bernard Lazare wrote in 1894:

"The Jew is not satisfied with de-Christianizing. He Judaizes. He destroys Catholic and Protestant faith: he provokes indifference; but he imposes his ideas of the world, of morals and of life upon those whose faith he ruins; he works at his age-old task, the annihilation of the religion of Christ." (*L'Antisemitisme*.)

A program so bold is extremely provocative. It should challenge every Christian to re-examine the background of Judaism, and the background of his own faith, in order to know where he stands and why. Otherwise, he will be completely bewildered by the strange crosscurrents of movements and events in the life of today.

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Month By Month ·

by A. R. H.

IN LAST MONTH's article in this series, we discussed some of the views expressed at the Evanston Conference, attended by delegates to the World Council of Churches. It is now proposed to pinpoint some of the issues raised and to see what can be made of them.

Thus it was Bishop G. Bromley Oxnam who — in the debate on eschatology — declared: "*He is here* and *He is to come* is a contradiction in terms. I believe *He is here* in all *His power now*." From which rigmarole we can only assume that the Bishop intends to infer that we cannot have it both ways and, of the alternatives presented, he is in favor of the former.

Is it possible to disentangle this distortion? Had our interlocutor been guided in his exegesis by Scriptural interpretation, he would not have got his thinking processes into such a tangle in the first place. Only by adhering closely to the Scriptures can this confusion of ideas be sorted out. Otherwise it is impossible.

The Millennial Reign

One's first reaction, upon listening to an outburst of this kind, is to exclaim that if our Lord is "*here in all His power now*" in the ordinary sense of that phrase, then something must have gone radically wrong with the Millennium! Frankly, there are few signs of anything approximating to Millennial conditions in the world today. Yet, surely, if our Lord were here in all His power now, then the conditions of the Millennial reign would be what we would have every reason rightly to expect.

It would have helped his hearers if Bishop Oxnam had explained which aspect of our Lord's person was being referred to when he made this statement, since it is obvious that two forms of appearing (*ἐπιφανεία*), or dimensions of being, are involved here. The Scriptures are very precise in the exactitude with which they define the details relating to our Lord's varying modes of manifestation. Thus, in referring to the second coming, they proclaim: "*This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven*." (Cf. Acts 1: 11.) Nothing could be more explicit than that description.

As Son of man "*this same Jesus*" has not yet returned to earth in like manner as He was seen to go; therefore in this respect, the second coming of our Lord is still a future expectation in point of time. But in his manifestation as Son of God, an entirely different dimension of being is presented. For, as the Christ who was "*made higher than the heavens*" (Heb. 7: 26), our Lord is revealed as "*the image of the invisible God*" (Col. 1: 15) and "*the express image of his person* [*ὑποστάσις*, or essence]" (Heb. 1: 3); so that, in this transcendent sense, our Lord may be said to be here — as an Unseen Presence — in all His power now. But not otherwise.

Two Forms of Being

Thus it is clearly evident that there is no actual contradiction in terms involved in saying: "*He is here*," and "*He is to come*," provided that we recognize fully the distinct

spheres of operation concerned. There is no confusion provided that we bear in mind the difference between outward manifestation (*φανέρωσις*) by contrast with invisible Presence and Power (*παρουσία*).

Paul makes this distinction striking in its vividness when he speaks of our Lord being manifest in two forms of being; namely "*in the form of God*," and "*in the form of a servant*" (Phil. 2: 6-7). Again, Paul re-emphasizes this vital distinction of function when he states that our Lord was both Son of man, "*which was made of the seed of David according to the flesh*," and at the same time the Christ "*declared to be the Son of God with power*" (Rom. 1: 3-4).

A Timeless State

In all these descriptions the two aspects of one Person are being defined, one aspect being operative in the dimension of earthly time and the other being operative beyond the limitations of time and space. What an amazing thing it was that the Son of God should have emptied Himself of His glory and taken upon Himself the form of a servant, in order to appear in a form which would be intelligible to the human race.

Thus, in His role as "*that same Jesus*," our Lord has not yet come again. But as the Christ, our Lord exists in a timeless state, both in a mystical sense as "*the Lamb slain from the foundation of the world*" (Rev. 13: 8) and in the ever-present sense in which, when describing His own pre-existence, our Lord declared: "*Before Abraham was, I am*" (John 8: 58). Confusion in our minds arises only when we fail to appreciate the significance of our Lord's dual role as both Son of man and Son of God, necessitated by the fact that the same Person functions on two different levels of existence.

Moreover, our Lord, as the ever-present Christ, is "*the same yesterday, today and for ever*" in the same sense that God is everywhere always. For there is nowhere where God is not. But there is all the difference in the world between the fact of this truth in terms of spiritual reality and its manifestation as a fact of actual existence on the physical plane.

Why is this? It is because the vast majority of people still live in a state of spiritual immaturity. Thus the Scriptures say of the wicked that God is not in all their thoughts, and the real force of this statement is in the implication that, if God were in *all* their thoughts, then they would not be willful wrong-doers. It is a staggering thing to realize that, in the case of countless thousands of ordinary people today, the thought of God, or even of the existence of God, rarely enters their minds at all.

Omnipresence of God

The point is that the omnipresence of God is a reality known to all who have experienced spiritual perception in even a small degree. But this is a realization which can never become materialized on a collective scale until the consciousness of God becomes the rule rather than an exception in the experience of mankind.

There is a spiritual sense in which it can be truly said that God is all. But it is equally true that all are not yet in God. And it is because of this divergence between reality as it is perceived to exist on the spiritual plane of being (*esse*), and reality as it exists (*existere*) in actuality on the material plane, that we pray the Lord's prayer, beseeching that the Kingdom may become manifest on earth as it is manifest already in the fullness of glory in heaven.

Similarly, there is nothing incongruous, properly understood, about saying that the Kingdom exists already but that it is also a coming Kingdom. Any contradiction in terms which may seem to be inherent in such statements arises only when we overlook the clear distinction between the inner and outer aspects of these things. It was the failure to appreciate this essential relationship between what is esoteric and what is exoteric which led the Reverend Emil Sturm to say at Evanston: "*We need not think of Him coming down in an airplane. Something of the Kingdom is already here.*" It was the failure to reconcile the obvious inconsistencies in the half-truths uttered at the Conference which prompted other delegates to protest that they did not know what the rest were arguing about.

In the past it has been difficult for the average Western mentality to understand esoteric things simply because the whole trend of education in the West had been to produce men whose minds are extrovert in their outlook. Today the task should be easier, especially for the rising generation, since modern Physics took the lead in demonstrating that the whole of the visible world — which looks so solid — is an effect of the interplay of invisible forces.

The Invisible Image

Within an acorn is the image of an oak. Behind all phenomena there is noumena. So that when Paul spoke of "*invisible things . . . clearly seen, being understood by the things that are made*" (Rom. 1: 20), he was pointing to the fact that there exists a causal world animating the external world of effects.

Throughout the Scriptures, from Genesis to Revelation, the inner and outer aspects of the Kingdom are alternatively but consistently referred to. Confusion occurs only when we begin to ignore one or the other of these opposite but complementary factors.

The first of all references to the term, "*Kingdom of God*," is to be found in Wisdom of Solomon (10: 10), where it is said of the patriarch Jacob that the wisdom of the Holy Spirit from above "*shewed him the kingdom of God, and gave him knowledge of holy things.*" This term does not appear again in Holy Writ until, in the Sermon on the Mount, our Lord speaks of the Kingdom of God as being something which men should seek.

In our Lord's day this idea came with all the shattering effect of a revolutionary conception. For the people of His day were completely dominated by thoughts of the glamorous aspect of the Kingdom in its outward or material form. Of its inner implications they appear to have known nothing at all.

The people of our Lord's time knew all about the covenants made with the fathers regarding the great and mighty nation, and nation and company of nations. They knew about the establishment of a Kingdom of Priests and a Holy Nation at Sinai; about the promises of an everlasting Kingdom made to David and Solomon, as well as the prediction regarding the setting up of a Kingdom by the

God of Heaven, as delineated by the Prophet Daniel. Moreover, of this Kingdom which was to rise in succession to previous world empires, they knew it had been prophesied that it would never be destroyed, nor be left to other people, but would stand forever.

The Kingdom Within

None of the people in our Lord's day had any shadow of doubt as to the coming of the Kingdom. On the contrary they took it for granted that, with the advent of the Messiah, the Kingdom would "*immediately appear.*" They needed no assurances on that score. All they clamored to know was — "*When?*"

Asked point-blank by the Pharisees as to when the Kingdom would come, Jesus astonished them with what must have sounded like an evasion, but was really just as point-blank a reply as their question was one-pointed. "*The kingdom of God cometh not with observation,*" He declared. "*Neither shall they say, Lo here! Or, lo there! For, behold, the kingdom of God is within you*" (Luke 17: 20-21). At the time this must have seemed all the more startling since on previous occasions our Lord had never hesitated to encourage the masses to look for signs (*paratēreisthai*) and sometimes had chided them for being slow to see them.

Jesus often used this iconoclastic method as a means of rousing His audience out of apathy and jolting them into making the effort of thinking for themselves. It was, however, the perfect answer for the Pharisees, since what it said in effect was: The question as to when the Kingdom of God comes is entirely up to you! Thus His challenge that the coming of the Kingdom in its objective manifestation was dependent upon the development of the spiritual consciousness of the individual was a sensational innovation. The acceptance of this idea of the Kingdom as a dynamis certainly demanded a radical reorientation of thought.

Mysteries of the Kingdom

An important thing to realize is that nothing Jesus said contradicted the more familiar aspects of the Kingdom which were already fully appreciated by his hearers. What our Lord did was to introduce new elements into the picture so that vision of the Kingdom now assumed new depths of meaning which had never been dreamt of before. Matthew contributes to the elucidation of the underlying significance of this innovatory impulse when he records: "*All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret [kruptō] from the foundation of the world*" (Matt. 13: 34-35).

Again, when the disciples asked why He spoke to the multitude in parables, our Lord replied: "*Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given*" (Matt. 13: 11).

Jesus could safely expound the esoteric meaning of these mysteries, or cryptic secrets, to His disciples but spoke to the people in riddles, partly as a means of protecting these wonderful inner truths from distortion, the other reason becoming clear if Luke's version of the foregoing text is compared with Acts 28: 26-27, John 9: 39-41 and Hebrews 6: 4-6.

(Continued on page 209)

Your Redemption Draweth Nigh

By REV. J. V. HAMMOND

IN THE GOSPELS according to Matthew (chapter 24) and Luke (chapter 21), our Lord described the course of the entire Gospel age, or Christian Dispensation. In the latter chapter it can be seen that Jerusalem, so to speak, is the pivot. First of all, our Lord led up to the destruction of Jerusalem in A.D. 70, and announced that thereafter the city would be trodden down, not permanently, but until a certain period had expired, *viz.*, until "the times of the Gentiles be fulfilled" (Luke 21: 24). For centuries Jerusalem was in fact trodden down, until it was delivered by General Allenby and the British forces in December 1917.

Continuing to read this chapter in prophetic perspective, we find that our Lord gave next certain signs which would herald His near return, *e.g.*, "distress of nations" (v. 25), which is universal today; "Men's hearts failing them for fear, and for expectation of the things which are coming on the earth, for the powers of the heaven shall be shaken" (v. 26, R. V.); "And then shall they see the Son of man coming in a cloud with power and great glory" (v. 27). Many prophetic students, in view of the atom bomb and the widespread consternation which it has caused, have been confirmed by these last two verses in their conviction that the age is indeed ending and the Second Advent near at hand.

The disciples had asked our Lord, "What shall be the sign of thy coming?" (Matt. 24: 3.) The word here translated "coming" is the Greek word *Parousia*, which often occurs in the New Testament with reference to the Second Advent. There has always been a certain amount of doubt as to what the word *Parousia* actually means in relation to our Lord's return, owing to the fact that the most common meaning of the word is "presence." Consequently many have held that the use of this word suggests a purely spiritual, invisible return of the Lord — a

spiritual presence unperceived by mankind in general, but realized spiritually by His true servants. However, the word *Parousia* is used in II Corinthians 7:6 with reference to the "coming" or prospective personal visit of Titus and in I Corinthians 16: 17 for that of Stephanas.

Recent archaeological discoveries, which have done so much of late to confirm the Bible narrative, have thrown valuable light upon the word *Parousia*. Among Papyri unearthed by Grenfell and Hunt in Egypt there is evidence of the exact meaning of the word *Parousia* as used in the time of the Apostles (see *The Oxyrynchus Papyri* — 1898-1903). It is, we find, the word which was regularly applied to the visit of a great man. In one case, for example, the number of geese and other delicacies were enumerated to be supplied for the State Dinner on the official visit, or *Parousia*, of a certain great magistrate.

Thus, when applied to our Lord's second coming, the word *Parousia* introduces it to us as a royal visit. According to the Bible, when He comes, He will come as a King to rule the world in righteousness (Rev. 19: 11-16).

Our Lord promised His followers that He would be with them always, even to the end of the age, signifying obviously a spiritual, unseen presence. But His return at the end is always referred to as more than a presence; it is described as a visible return and the Bible presents it as one of the greatest events in the whole history of mankind.

In His discourse our Lord continued:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.)

He went on to utter a parable (vv. 29-31) in which there can be no doubt that the "fig tree" represents Jewry, as it does elsewhere in our Lord's utterances, as well as in Old Testament prophecies. Our Lord said that

when the "fig tree" is seen "putting forth leaves" (Matt. 24: 32), it is to be understood by His followers that the Kingdom of God is near at hand. As Matthew recorded His words:

"So likewise ye, when ye shall see all these things, know that it [he] is near, even at the doors." (Matt. 24: 33.)

This was immediately followed by the pronouncement:

"Verily I say unto you, this [that] generation shall not pass, till all these things be fulfilled [*i.e.*, accomplished]." (Matt. 24: 34.)

In other words, the generation living when Jerusalem was delivered from oppression, and beholding the "fig tree" of Jewry beginning to shoot forth leaves (not bear fruit), would be in a position to realize that all the things foretold in the Lord's discourse, spanning the entire age, had reached the time of final fulfillment. This would include His statements concerning His own return. According to Hebrews 3: 9-10, a "generation" (Greek: *genea*) is 40 years. Therefore, if this interpretation is correct, this wonderful redemption cannot be long delayed, since Jerusalem was delivered in 1917.

Remember that our Lord was speaking to men who lived nearly 2000 years ago about great events apparently only coming to their climax now in this our day and generation. How would the Disciples themselves understand these words? They could hardly imagine that so wonderful a prediction of redemption was confined exclusively to their own small band. But if they were, as seems almost certain, Galilean Benjamites, then they belonged to the House of Israel, whom Christ had said He came to redeem. They were of the tribe of Benjamin of that selfsame House of Israel (although lent for a period to the House of Judah as light-bearers — I Kings 11: 36). They would represent the first of those Israelites to hear the proclamation of redemption which, in due process of time, was to be com-

pletely accomplished where the whole House of Israel was concerned.

When the twelve tribes were divided into the two houses, or kingdoms, of Israel and Judah, we are told (I Kings 11: 32) that one tribe of Israel was lent to the House of Judah to become light-bearers. We are shown in the very next chapter that Benjamin was that tribe and that such a division was in the Divine counsels (I Kings 12: 21-24). The tribe of Benjamin went into, and returned from, the Babylonian Captivity with the Kingdom of Judah. We find from Ezra's and Nehemiah's records that the returning captives at that time were mainly members of the tribes of Judah, Benjamin and Levi.

Are we, then, justified from Biblical sources in believing that the Galilean disciples were Benjamites? We believe so. Judas Iscariot was a Jew, we know, and when our Lord came unto His own (Judah), His own received Him not. But we are told that the Galileans received him:

"Then when he [Jesus] was come into Galilee [from Judea], the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast." (John 4: 45.)

Centuries before this Moses had foretold that "the beloved of the Lord shall dwell in safety by him [Benjamin]" (Deut. 33:12). Repeatedly in the New Testament Christ's disciples are called Galileans. The Gospels show that Jesus did dwell safely in Galilee, but Jewry was ever hostile to Him, so much so that when He purposed to visit Judea, the disciples remonstrated with Him and referred to the Jews as His enemies:

"Then after that saith he [Jesus] to his disciples, Let us go into Judea again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?" (John 11: 7-8.)

Would they have spoken thus had they themselves been Judeans? The Gospels show that in the days of our Lord's ministry there were in Palestine two Hebrew peoples known as Jews and Galileans. They occupied different positions in the land, were under separate Roman governors and kept themselves apart. The tribe of Benjamin, then, evidently acted as light-bearers to Judah from the time the tribes were divided until the "brotherhood between Judah and Israel" was broken when Judah; that is, the Jew, sold his Master for 30 pieces of sil-

ver (Zech. 11: 12-14, Matt. 26: 15). Thereafter they still witnessed for Christ to Judah and Levi in Judea, and with some success (Acts 6: 7). Yet their light-bearing duties were now to be transferred to the long lost House of Israel. The Master had warned His followers to flee when they saw the Roman army approaching (Jer. 6: 1; Luke 21: 20-21). The historian Josephus records their escape.

When the Saviour was born, there were those who "looked for redemption in Jerusalem" (Luke 2: 38). After the resurrection the two Emmaus disciples "trusted that it had been he which should have redeemed Israel" (Luke 24: 21). Shortly before His ascension His disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) *Now that alone can be redeemed which aforesaid has been lost.* The Jews had not been lost, but the House of Israel, the literal descendants of the 10-tribed Kingdom of Israel of Old Testament days, had been lost and had become as heathen Gentiles. Verily, they did require redemption, for centuries before the Saviour's birth the House of Israel had been divorced from God and compelled to go into captivity for their persistent and immoral apostasy. They had become lost to the pure knowledge of Jehovah and also possibly to their antecedents (Jer. 50: 6; Hosea 8: 8; 9: 17).

Later, the Master commissioned His disciples, as their first duty, to make known to these lost Israelites the glad tidings that He had redeemed them by His blood (Matt. 10: 5-7). The whereabouts of some of them is disclosed in I Peter 1: 1.

In the Bible redemption invariably includes actual deliverance (Ex. 6: 6; Deut. 7: 8; I Chron. 17: 21; Neh. 1: 10; Ps. 107: 2). Atonement is part of redemption but not the whole, for the means by which a deliverance is accomplished is not the same thing as the deliverance itself. Hebrews 9: 28 reads:

"Christ, having been once offered to bear the sins of many, shall appear the second time, apart from sin, to them that wait for Him, unto salvation." (R. v.)

Our Lord's first coming was in connection with sin; He came because of sin and, bearing sin, to put it away (Heb. 9: 26). But this second coming will be *apart from sin*, for the salvation of His people, for their deliverance from extremest peril in the final Great Tribulation.

If the strict reading of the Scriptures shows Christ's great redemption work as confined to Israel, that does not lose sight of the larger truth that He is also revealed as the Saviour of the world. Salvation is personal and individual, altogether without racial and national distinctions. Whether Israelite or non-Israelite, each and all requires salvation by Jesus Christ. There is none righteous, no not one, except in Him (Rom 3: 10, 21-23).

If the main theme of the Bible is the redemption of Israel as a racial people, it must be because that redemption is so vital and mighty a factor in God's plan for bringing about the salvation of all men. God has care for all mankind, but the Bible is full of the election of one race whom God prepared and educated from the beginning to know Him in an especial degree and to be the means of bringing the world to Him through Jesus Christ, His Son, our Lord.

So when we read in Isaiah 44:1, "Israel, whom I have chosen," it is not a choice or election for heaven and eternity, but for earth and time. Is it not a real stimulus to our Christian endeavor if the redemption of Israel is actually Divinely destined to bear fruit in a far-reaching and glorious way in the evangelization of the whole world?

Jesus Christ, we read, is the Saviour of the world, but He says He came to give His life a ransom for many (Matt. 20: 28); that the blood of the New Testament was shed for His Disciples and others (Matt. 26:28), "for many," *i.e.*, a limited number. Yet, on the other hand, we read, Christ tasted death for every man (Heb. 2: 9) and that He gave His life a "ransom for all" (I Tim. 2: 6). Yes, but this was "to be testified *in due time*." Surely the inference is a fair one—that the House of Israel becomes redeemed through Christ, concurrently with the gathering in of believers from all Gentile nations, as the Saviour works through His people, as well as through His Church (His Elect), until His return. Then will that *due time* have arrived when the result of His ransom will be testified to all and "the knowledge of the Lord shall cover the earth as the waters cover the sea" (Isa. 11: 9; see also Heb. 8: 10-12).

If so it be that the lineal descendants of the House of Israel are to be found today mainly among the Anglo-
(Continued on page 203)

The New Salvation

By GLADYS M. SMITH

UNDER THE HEADING, "Can science improve our natures? Scientist thinks it can," the London *Daily Mail* Correspondent (September 2, 1954) reported on the Presidential address to the 1954 British Association:

"Scientists were urged tonight," said the report, "to start intensive study of the human mind and human behavior—to save the world from destruction by the enormous forces that have been put into the hands of mankind."

This appeal was made by Dr. E. D. Adrian, O.M., one of Britain's foremost scientists, President of the British Association, and recognized as "one of the world's experts on the behavior of the human brain."

Millions on TV and radio were told that man now has such control over the forces of nature "that we might be able to destroy two-thirds of the world by pressing a button," and that "science has shown us that our own natures could be improved by education and the arts of civilized life, and we might perhaps improve ourselves more rapidly if we could gain more insight into human nature, which might be the most important development of this century."

After raising laughter from his live audience of scientists at Oxford by reference to the Bishop who, fifty years ago, had presumed to question Darwin's theory of organic evolution, Dr. Adrian propounded a thesis in vivid contrast to what this rationalistic school of materialism has assured us for a decade, that man is all the time evolving to perfection on his own initiative.

Fearful world conditions today deny this arrogant claim. Indeed, H. G. Wells, a disciple of this soul-destroying doctrine of man's self-sufficiency, warned the 1941 British Association that "man may become extinct unless he adapts himself to changing conditions, with plans to act on a seven-point declaration that may blueprint

the way for man to save himself." The title of Wells' last book, *Mind at the End of its Tether*, is an eloquent if unintentional witness to the truth of the words of Jesus, "Without me ye can do nothing."

The New Morality

"In the last days perilous times shall come. For men shall be lovers of their own selves." (II Tim. 3: 1-2.)

"And there shall be great fearfulness and trembling upon earth." (II Esdras 15: 37.)

Society, now stripped of its birth-right of diversity and individuality by the godless doctrine of the New Morality, stands a helpless shivering mass, like sheep on the edge of the abyss. Yet, while realizing in fear and trembling—as Dr. Adrian admits—the imminent doom of the world, and that a change in man himself is the only remedy, these blind leaders of the blind relentlessly pursue their dogged path of unbelief, and arrogantly leave God out of their plans to save His world.

They very well know the need for a new heart and mind, yet stubbornly refuse to admit that the only way to get it is to turn humbly to God through repentance and faith in Jesus Christ, the only Prince and Saviour of the material world as well as of the individual soul. Yet, the Lord and Creator of all life, who upholdeth all things by the word of His power, appears to have no part in Dr. Adrian's scheme, for the great scientist continues:

"This research [for improving our natures and saving the world] deserves to be in full contact with all the conservative and academic peoples in universities; the lawyers and historians, as well as the biologists and statisticians. . . . There must be more social scientists in our universities."

No word of the churches or evangelists; no moral ethics of the Ten Commandments; no Christianity and its saving grace of Christ crucified—but

biology, economics and statistics! As if the latter trinity of evil had not sufficiently reduced us to our present state of pulp, of moral, spiritual and material bankruptcy!

The learned doctor then fittingly proceeds in the very terms the Bible uses of latter-day perils and judgments:

"The world is now facing discoveries which might spell the end of all human aims. Advances in science cannot help advancing methods of warfare. We had to face the possibility that repeated atomic explosions would lead to a degree of general radioactivity which no one could tolerate or escape."

Jesus actually uses this very word in Matthew 10: 15 when He says, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment." God told Lot to escape for his life from that fire from heaven (see Zech. 14: 12; II Esdras 13: 9-11; 37-38).

Wisdom of Wise Men Will Perish

"Hath not God made foolish the wisdom of this world?" (I Cor. 1: 20; see also Isa. 29: 14.)

Modern scholars may regard Dr. Adrian as one of the world's experts on the human mind, yet Job, David, Solomon and Paul can give him points on the unchanging science of human behavior, original sin and its only cure.

For a lesson in up-to-the-minute psychiatry, the Doctor should study Psalms, Proverbs, Ecclesiastes, Wisdom and Ecclesiasticus, and set his "social scientists" to making an intensive research into Paul's Epistles to Timothy for a classic insight into the unregenerate mind of Twentieth Century man, and the "perilous times" it has created in these latter days (II Timothy 3; James 4).

The Doctor thinks our natures could be improved by education and the arts of civilized life, despite the demonstration of an educated and civilized Germany and Japan in the prison camps and atrocities of Belsen and Baku. Surely a stark enough "insight into human nature" to last a scientific lifetime!

Certain scientists only compare today with the advanced "civilization" of ancient Babel in Genesis 11, which God set His hand to break, saying of their arrogant, ambitious pride and apostasy:

"This they begin to do: and now nothing will be restrained from them, which they have imagined to do." (Gen. 11: 6.)

Solomon assures us of man's inherent wickedness, and agrees with what David says in Psalm 119 that man's only wisdom is to keep the laws of God:

"The knowledge of the commandments of the Lord is the doctrine of life: and they that do things that please him shall receive the fruit of the tree of immortality. The fear of the Lord is all wisdom; and in all wisdom is the performance of the law, and the knowledge of his omnipotency." (Ecclesiasticus 19: 19-20.)

Operation Crossroads

"Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16: 25.)

"I have set before thee . . . life and good, and death and evil." (Deut. 30: 15.)

Not by chance did the United States name the Pacific atomic tests "Operation Crossroads"! Man stands literally at the Four Lane Ends today, where the wrong-doer in the old days met his death on the gibbet. Here, facing us once more, is the Adamic problem of how to use aright the Tree of Knowledge. This freewill issue now before Twentieth Century man faced Adam in Eden and Israel at Sinai: life or death—good or evil—blessing or cursing. We have to choose the path now; obedience to the Divine moral code, with its abundant life, or persistent rebellion and a fearful death.

Bernard Baruch, the American financier, sensed the danger to humanity when he told the Atomic Commission in New York in 1946, "We are here to make a choice between the quick and the dead" (*Daily Express*, June 15, 1946).

Solomon says, "There is no new thing under the sun," and three hundred years ago John Milton probed the root of this very problem of "that only tree of knowledge planted by the tree of life. So near grows death to life." He exposed the serpent power over man, summing up the present crisis and its root cause, better than any of our modern political or religious leaders have done.

"Satan . . . on the tree of life

Sat like a cormorant; yet not true life
Thereby regained, but sat devising death
To them that lived; nor on the virtue
thought

Of that life-giving plant, but only used
For prospect, what, well used, had been
the pledge

Of immortality. So little knows
Any, but God alone, to value right
The good before him, but perverts best
things
To worst abuse, or to their meanest use."
(*Paradise Lost*, Book IV, "The Argument.")

Only by the final bruising and binding of the serpent's head by the second Adam at His second advent, now so imminent, can man's lost faculty be restored and Paradise regained on earth. When Jesus Christ is Lord of the whole earth, "the nations of them which are saved shall walk in the light of it" (Rev. 21: 23-24), "the heart of the inhabitants shall be changed, and turned into another meaning. For evil shall be put out, and deceit shall be quenched" (II Esdras 6: 25-27).

The Old Paths

"A new heart also will I give you . . . and ye shall keep my judgments." (Ez. 36: 26-27.)

"I will put my laws into their mind." (Heb. 8: 10; Jer. 31: 31-34.)

"The work of righteousness shall be peace . . . and quietness and assurance for ever." (Isa. 32: 17.)

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . and thy neighbour as thyself." (Matt. 22: 37-39.)

"An intensive study of the human mind and behavior," as Dr. Adrian advocates, would be the solution *only if* scientists are prepared to direct it into a study of the Law of Moses and the Gospel of Jesus Christ. This they must do or perish!

The Greek word *dianoia*, meaning "intellect, full or thorough mind," is used where Jesus condensed the Ten Commandments in Matthew 22: 37, and in Hebrews 8: 10 and 10: 16. This is the New Covenant promise that, by the mighty outpouring of His Holy Spirit, God's laws shall be written into the mind of Israel, as Moses prescribed in Deuteronomy 6: 4-8 and 11: 18—heart, mind and hand devoted in willing, obedient service to the Divine will.

The old path of the Divine law of righteousness is the only road now that does not lead to destruction. It is the very last route the scientific diehards may be expected to take, however, for it means humble and contrite admission of the need of a Saviour; it means that they will make the Ten Commandments the test tube of the laboratory code.

The great Air Marshall Bomber Harris put it neatly after the first atom bombs fell on Japan when he said, "The only thing that can save the world now is a change in the human heart." This was a serviceman's practical way of saying that, if man is going to "pervert" this scientific tree of knowledge "for meanest use or worst abuse," then it is the end.

Bible students know that God's sworn word is committed to bring about this very change of heart and mind, first in Anglo-Saxon Israel, then in "all flesh." Human behavior *shall* conform to His will; man, in willing cooperation with God, *shall* "use aright the good before him," for the recreation of this barren, bankrupt earth, for healing, for life and good. This is the essential victory of Calvary and the Open Tomb, yet to be revealed to an incredulous world.

First and Great Commandment

For Paradise is not to be regained by the scientific researches of godless mortal man, but through the blood of the New Covenant in Christ Jesus, our Redeemer, Lord and King. It becomes therefore daily more urgent that all men everywhere should be called to repent and believe the Gospel, for "whosoever shall call upon the name of the Lord shall be delivered" when the Lord moves to shake the heavens (*ouranos*) in the day of judgment. "See that ye refuse not him that speaketh. . . . For our God is a consuming fire" (Heb. 12: 25 & 29).

Thank God there are scientists in Britain and America who see the vista for good and healing in atomic power. In a radio talk over the B.B.C. in June 1953, announced under the title of "Science and Responsibility," John Perritt was not far from the Kingdom of God when he said of this problem, "There is only one solution as I see it: 'Thou shalt love thy neighbour as thyself.' " Add the words of Jesus, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind," and you have the essence of the Sermon on the Mount. There He tightened up the Ten Commandments given on Mt. Sinai, and confirmed the law and the prophets, propounding the basic ethics of the Kingdom of God on earth.

Unregenerate man can never improve himself, his own nature or his own mind in a million years without Christ who said, "I am the way, the

truth and the life" (John 14: 6). There is "no way out," as the word "crisis" indicates, except through the acceptance of the Christian Gospel of salvation. But apparently man must be driven to his knees in fear and trembling to compel him to confess his need of a Saviour.

The Fears We Have

"Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (James 4: 1.)

"We are afraid," says Dr. Adrian, "because we cannot trust ourselves to act peaceably. We might be forced into a fight which might end the human race." These fears of the scientific mind fulfill the signs given by Jesus of these days:

"Men's hearts failing them for fear, and for looking after those things which are

(Continued from page 200)

Saxon-Celtic peoples (The British Commonwealth, the United States of America and kindred peoples), and if "that generation" of Luke 21: 32 is the 40 years from 1917 (when Jerusalem was delivered from Gentile oppression) to 1957, then Paul's injunction (Rom. 13: 11-12) is indeed applicable today: "It is high time to awake out of sleep. . . . The night is far spent, the day is at hand!"

(Continued from page 193)

ciliation that would ease world tensions. A so-called reconciliation would scarcely do that.

Tito has been annoyed when U. S. officials have wanted to exercise their right to review the use of military equipment supplied to him and he is now arrogantly refusing to allow our government to know how the money given to him is being spent. His intimation is that it is none of our business. But is it none of our business if American taxpayers' money is being used to build jet planes for Soviet Russia?

Is all this simply part of a gigantic plot to enslave the world by masterminds who endeavor to shape events so that World War III will give them complete control over the nations of the world? Such a question is far from pointless and it is well to repeat what was stated in DESTINY last February: "The present revelation of the developing accord between Tito and Moscow bodes ill for the peace of the world."

Increased Volcanic Activity

IN A RESORT AREA of southern Chile recent volcanic eruptions blanketed the valley with poison gas fumes. Many persons were killed and hundreds of cattle also perished. The poison gases blocked escape while the molten lava rolled down toward the valley. It was reported to be the worst catastrophe ever to strike Chile.

coming on the earth: for the powers [*dunamis*] of heaven [*ouranos*] shall be shaken." (Luke 21: 26.)

Yet Dr. Adrian does not see that our mortal peril is the wages of sin and unbelief — of leaving God out of our calculations even when dealing with the very stuff of which His creation is made! "It is," he says, "the inevitable result of our curiosity and of the physical nature of the world in which we live."

His address is well summed up in the three *Daily Mail* captions, "The risks we take" — "The dangers we face" — "The fears we have." In short: brains without hope, science without God, mind at the end of its tether.

The climax of pathetic incongruity in a professing Christian country comes with the Doctor's warning that these big scale investigations into human nature "to prevent its failures" are going to be costly and deserve the support of national and international funds. What a tragedy when we know that the covenant-keeping God is only waiting to pour upon us undreamed of and unlimited blessings when we become as little children and ask Him simply for what we so desperately need now. We need no biologists, statisticians, economists or social scientists to interpret the simple invitation:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. 55: 1.)

The way of salvation, material and spiritual, is not costly but gloriously free, for Jesus Christ, our national Redeemer and personal Saviour, graciously invites, "Whosoever will, let him take the water of life freely" (Rev. 22: 17).

Can science save the world from destruction? Let Peter's inspired message to the rulers and people of Israel at Pentecost give answer:

"Neither is there salvation in any other: for there is none other name under heaven [*ouranos*] given among men, whereby we must be saved." (Acts 4: 12.)

This has a very pertinent application, not merely to the salvation of the individual soul, as the meaning has been limited, but literally to the entire universe today. According to Dr. C. I. Scofield, the Hebrew and Greek words for "salvation" imply the ideas of *deliverance*, *safety* and *preservation*, as well as healing and soundness. The Apostle John adds his words of reassurance (John 3: 17): "For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Mount Etna in Sicily has also been in eruption recently, with molten lava again flowing down its slopes in menacing streams. On July 25th minor eruptions were shaking Mount Aso, Japan's third largest volcano, as it belched smoke 1500 feet upward and hurled rocks as big as basketballs 300 feet into the air.

Because the Scriptures describe world-shaking disturbances to occur as the age closes, the question naturally arises as to whether we are now witnessing the marshalling of nature's forces in preparation for the day of battle and storm. Is this increased volcanic action operating like safety valves, holding greater forces in restraint until the day arrives for the great shaking spoken of by the prophets? John describes the violence of the coming earthquake, "There was an earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (Rev. 16: 18).

It is prophesied that when the Great and Terrible Day of the Lord comes, He will bring forth the weapons of His indignation from His Divine armory, and these will be the titanic powers of nature. There is every reason to believe that this increase in volcanic activity, the more frequent earth tremors of varying degrees of intensity, and misfortunes with unknown causes such as the great waves and sudden undertow at Wasaga Beach, Ontario, Canada, which swept scores of swimmers off their feet and caused many to drown, are all signalling the fact that this Great Day is rapidly approaching.

GENEVA

By J. BERNARD NICKLIN

THE Geneva Conference of July 1955 will rank in history's annals as an attainment of outstanding international importance. It marked a pivotal point in East-West relations. "Peace through strength" had been the announced aim of the Western powers and a talk at summit level was one ambition which has now been achieved. Has the date of this conference shown evidence of "timing"?*

The following is a brief diary of its happenings:

July 17 — Four-Power delegations arrived at Geneva.

July 18 — Conference opened.

July 19 — Failed to agree on timing for German reunification.

July 20 — Eden Plan for security presented.

July 21 — U. S. offered to exchange military blueprints and plan for international arms control.

July 22 — Russia was asked to lift curtain and ease restrictions.

July 23 — Conference ended.

July 24 — Delegates departed.

In a leading article summing up the results of this conference, dated July 25, the *Daily Telegraph* said this:

"The new clarity is far from comforting. It dispels one illusion that enjoyed great vogue in recent months: if only Russian fears of a rearmend Germany could be allayed, it was argued, the principal obstacle to a European settlement would have been overcome. Sir Anthony Eden made it clear at the outset that the West would agree to a whole series of far-reaching checks, in which the Soviet Union would share, on a reunited Germany. In rejecting them, *except on terms — the dissolution of NATO* — which he must have fully realized the West would not accept, Marshal Bulganin put the West on notice that the Soviet leaders' policy is not in fact based on fear of Germany at all. They are prepared to bring no concession to prevent West German rearmament, or to bring about German unity within the safe context of four-Power agreement, because they still hope to negotiate German unity

* I am indebted to Mr. Brian H. Cannon for pointing out much of the chronological data in this article. — J. B. N.

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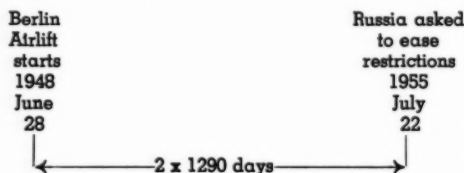
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with the Germans themselves on Russian terms. That is the main lesson of Geneva."

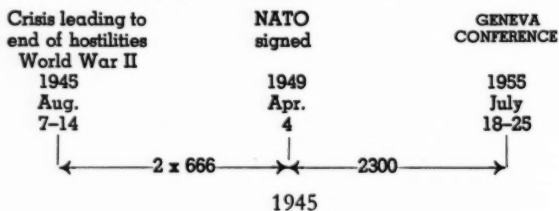
In view of the vital question of the North Atlantic Treaty Organization, it is interesting to observe that the week of the Geneva Conference fell 2300 days from the week which saw NATO signed (actually April 4, 1949) by the twelve nations: Belgium, Canada, Denmark, France, Iceland, Italy, Luxembourg, Netherlands, Norway, Portugal, United Kingdom and United States. And readers may recall that the "cleansing" period of "2300 days" was the principal factor in almost all the big peace efforts prior to World War II.



The request made to Russia on July 22 to lift the iron curtain and ease restrictions, etc., reminds us of the Soviet's attempt to create a state of siege in Berlin by closing the railway from the west in June 1948, and the British and United States airlift to take food into Berlin, which began June 28, twice 1290 days previous to this. The chronological factor, 1290, is the number of the Desolator and, therefore, associated with desolation.



Behind all the deliberations and the urgent need for this Geneva Conference has been the specter of the atom, and especially the hydrogen, bomb. It is not surprising, therefore, to find the week, July 18-25, 1955, linked with the week, August 7-14, 1945, which saw hostilities suddenly brought to an end as a result of the employment of atom bombs against Japan. The period can be shown thus:



August 6 — Atom bomb dropped on Hiroshima.

August 8 — Russia entered war against Japan.

August 9 — Atom bomb dropped on Nagasaki.

August 10 — Japanese offer to surrender, subject to Emperor remaining in power.

August 11 — Japan told, Emperor must be subject to Allies' Supreme Commander.

August 12 — Japan considered reply.

August 14 — Japan surrendered.

It will be noticed that the eve of the Conference fell 2 x 666 (the number of a man; the trinity of human per-

(Continued on page 209)

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205

Government never seriously attempted to hide the fact that the Russian visit was the result of long negotiations and contacts.

It was agreed that Yugoslavia should remain nominally outside the Soviet bloc. The Yugoslav role is to use every possible influence to create movements in the West in favor of popular fronts, in a way which is not open to Russia or Cominform countries. It was fully agreed that Yugoslavia's main duty is to be to cultivate contacts with Socialists and neutralists, and to bring about unity of action between left-wing Socialists and Communists. Special attention was paid to relationships between Tito and the left wing of the British Socialist Party. A well-known name in the British Socialist Party was several times mentioned as the logical go-between between Tito and British left-wing Socialists. It was said at the talks that strong and energetic action by left-wing Socialists could do much to embarrass the present British Government and to create a situation which would make it difficult for it to take the fullest advantage of its present parliamentary majority.

Relations between Greece and Turkey were reviewed. Steps are to be taken to create dissension between the two countries by an attitude of friendship towards Greece and coldness towards Turkey. This will be done more openly by the U.S.S.R. and more deviously by Yugoslavia. Khrushchev's talk with the Greek Ambassador in Belgrade was the beginning of the pattern. This is something of great importance. Yugoslavia is to maintain open autonomy, but political operations are to be parallel to and harmonious with those of the Soviet Union. It is important to watch this very closely.

Colonel-General Peko Dapcevic, formerly Chief of Staff of the Yugoslav Army, has been removed because he was suspected of pro-Western sympathies. This was done on a direct demand of the Russians. He has been replaced by Lieutenant-General Ljubo Vuckovic, who is strongly anti-Western. With practically no publicity a Soviet military mission went to Belgrade early in June. It visited the Bulgarian frontier. Several of the Soviet officers were from the Intelligence Service and were entertained by their Yugoslav counterparts. They were shown a number of things which no Westerner has been allowed to see. Inside the Yugoslav Communist Party, a cold purge of pro-Westerners has been taking place. At the beginning of 1954, the Communist Party had 700,030 members. Now, it has only 654,660. Practically all those eliminated were suspected of pro-Western tendencies.

In the latter part of 1948, during 1949 and in the first months of 1950, when this Service drew attention to the danger of war in Korea, it was strongly attacked — not only by people who knew nothing about Korean affairs, but also by high American military officers in South Korea. Our information turned out to be a hundred per cent correct. From the same source which gave us that information, we now have another report in grave terms.

The chief characteristic of the military preparations for the Korean war was the build-up of armored forces which made possible the first dash to the outskirts of Pusan. This would have been decisive if the Communists had not underestimated air power. They are determined not to make the same mistake again. Today a big air force is being built up. Since 1953, North Korea has acquired 250 Mig-15 fighters. The total air force consists of 570 aircraft. Some of these are in Manchuria, at the new air base of

Tunghwa. This was a makeshift air base during the Korean war, but it is now one of the most modern in the Far East. The North Korean air division based there has Ilyushin-28 jet bombers. In North Korea itself, twenty-two air bases have been made, of which thirteen are suitable for jet aircraft. Two of the main jet bases are near Kaesong and Yonan, just north of the demilitarized zone. The small South Korean air force is largely obsolete. It has no jet-propelled aircraft. The southern land forces, however, are large and good.

The North Koreans have also been building up their army. There are now three divisions and one brigade of artillery with between them over 1,000 pieces, including a large number of Russian 120 mm. guns. Total artillery strength is over 2,000 pieces. The army also has over 700 tanks. The arsenals of North Korea are now able to supply a substantial proportion of the small arms and ammunition. Chinese and Russian technicians are giving every possible help.

The political situation is taking an ominous and familiar pattern. After World War II, when Korea was divided along the 38th parallel, the Communists took three steps towards their objective. The first was political warfare in which agents infiltrated into the South in order to try to prevent the formation of a right-wing government. When this proved unsuccessful, the next step was to build up guerrilla forces in the South. Only after that was the third step — military invasion — taken.

A similar development is taking place now. Several hundred spies and saboteurs have recently penetrated into the South. Over a hundred have been arrested. Most of them are engaged in propaganda and rumor-spreading hostile to the régime. There have been small sabotage actions framed to appear as if they arise from popular discontent with Syngman Rhee. During the last two months, guerrillas have been getting in. Forty have been arrested. Officers and other experts are being sent in to prepare hide-outs and to plan guerrilla operations. There is a systematic building up and training of guerrillas in the north. The military build-up which we have reported above is a preparation for the third phase.

It would be blind folly to refuse to recognize the pattern. Korean leaders, from Syngman Rhee downwards, recognize it clearly enough. They have warned the Western Powers at the highest levels. It is not thought that major military operations are likely to start before the spring of 1957. This warning is, therefore, just about as far ahead of a likely aggression as was the first warning given by this Service of the Korean war which broke out in 1950. It is pertinent to ask whether it is wise to continue the withdrawal of American forces from Korea. The suggestion that China might agree to a nominal withdrawal from North Korea in exchange for a seat in the UN and the gift of Formosa in no way alters the significance of the above facts. A nominal Chinese withdrawal in exchange for such vast concessions would make eventual control of all Korea much easier rather than harder.

The foregoing is the one hundred and nineteenth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in *DESTINY* by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$12.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed. — Ed.

Shadow of Desolation

By WILLIAM O. LAY, JR.

July 30, 1955

ONCE AGAIN — and perhaps for the last time — the cry of "Peace, peace: when there is no peace" echoed across the world in the midsummer of 1955. For their own inscrutable reasons, the Soviet delegates to the Geneva "summit" conference chose to exude hail-fellow-well-met affability instead of snarling invective. And many were deceived by this strange spectacle of the smiling bear. As one commentator astutely observed, Europe had not seen such a widespread relaxation of tension for many years — not since Munich.

Yet nothing that happened at Geneva altered the basic global situation in the slightest. No agreement of any consequence was reached. The fundamental issues of Germany, European security and disarmament remained stalemated. Russia's relative atomic parity and massive war machine remained the predominant factor in the world situation. And strife in many areas of the globe — Indo-China, Algeria and Morocco — attested to the unrelenting efforts of Communist troublemakers.

Most critical of these crisis areas was Algeria where a state bordering on civil war prevailed. On June 24 French forces opened a major offensive against nationalist rebel strongholds. Meanwhile, in Marseilles President Rene Coty warned that France would never yield its North African territories to "fanatical imperialism."

In Washington the United States disclosed that Russian MIGs had attacked a Navy patrol plane over international waters between Alaska and Siberia. The incident effectively dampened the roseate optimism prevalent in many quarters as the Geneva conference neared.

These events fell 1290 plus 666 days after the February 14, 1950 Soviet-Chinese treaty of friendship and alliance. By leaguering the two massive Asiatic populations, this pact was a major formative step of the global

crisis now sweeping the Anglo-Saxon nations to the brink of destruction. The 1290 factor signifies desolation, while 666 is the number marking human imperfection and all human activities in opposition to God (Chart XXII).

The rapprochement of Yugoslavia and the Soviet Union, so fraught with ugly implications for the West, continued on June 27 with the Belgrade disclosure that President Tito had accepted an invitation to visit Moscow. This was 666 days solar after August 20, 1953 when Russia disclosed her first successful H-bomb test (Chart XX).

The three terminals of the 666 cycle extending from August 20, 1953 (partly noted on previous charts) unfolded an extremely significant pattern of Russian activities:

Lunar (June 7) — Russia invited Adenauer to Moscow.

Mean (June 17) — Expulsion of three U. S. military attachés from Moscow disclosed.

Solar (June 27) — Tito visit to Moscow announced.

A sortie by Communist raiders against Laotian border outposts on July 1 warned that no "new climate" had affected Red aggressive aims in the Far East. The date was 420 days after Communists captured the French fortress at Dien Bien Phu on May 7, 1954. The 420 factor is one-sixth of the 2520-day Biblical period of trial or probation.

July 1 also fell a doubled solar displacement interval (2 x 286 days) before January 31, 1957. This important terminal will be 1260 days (tribulation) after August 20, 1953 (Chart XX).

Western strategists, already stunned by the May 1 "fly-by" over Moscow which demonstrated that Russia was outclassing the United States in most types of airplanes, received a second jolt on July 3. In another mighty show of air strength, the Soviet Union unveiled additional new types of planes

as well as numbers of long-range jet bombers capable of carrying atomic and hydrogen bombs. Gravely alarmed observers intimated that supremacy in the air was passing from the United States to Russia, if it had not already done so.

The July 3 "fly-by" came 666 days lunar after the Chinese-Soviet economic pact was concluded on September 15, 1953. Equally significant is the lunar 7 x 120 "warning perfected" interval separating July 3 from October 8-9, 1957. This date will be 11 x 1290 days lunar after the Versailles Treaty was signed on June 28, 1919 (Chart XXII). Eleven is the number of disorder or disintegration, while 1290 signifies desolation.

Following earlier probing attacks, Communist-backed Pathet-Lao forces launched a major assault against army outposts loyal to King Sisavang Vong. The Laotian government's announcement indicated that three battalions were involved in the attack. It came 1260 days (tribulation) after the January 26, 1952 "Black Saturday" riots in Egypt. In addition, July 9 fell 2 x 286 days before January 31, 1957, which will be 1260 days after August 20, 1953 (Chart XX).

Despite the atmosphere of cordiality at the Big Four conference in Geneva, the opening statements bared an unbridgeable East-West gulf on the basic questions of Germany and disarmament. Russia insisted that the NATO alliance must give way to a new all-European security collective. She also suggested a ceiling on armed forces which would in effect leave the West at the mercy of the Russo-China combine with its huge reserves of trained manpower.

The Big Four conference opened precisely 11 x 1290 days lunar after the United States entered World War I on April 6, 1917. With singular appropriateness these time-factors connoting disintegration, disorder and desolation mark the parley where Russia succeeded in gulling multitudes into believing world tensions had eased, where in fact the Soviet program remained unchanged and the basic East-West differences diminished not a whit.

For readers of these DESTINY articles, the importance of July 17-18, 1955 was spotlighted considerably in advance. In June 1953 the article, "Climax of Judgment," pointed out the significance of the 1955 date in

unfolding the pattern of global desolation. In March 1954 the article, "Time of Travail," again stressed the desolative connotations of July 17-18, 1955. Reference to charts on pages 212 and 95 of those issues will add further chronological tie-ins to the date.

The Big Four conference also opened 2 x 1600 plus 666 plus 390 days after the Cairo conference convened on November 22, 1943. This sequence combines the time-factors indicating space or extent of judgment, human rebellion and Israel's chastisement. Noteworthy too is the fact that a 286-day displacement or human error

period measured forward from July 18 will close on April 29, 1956. This date will be precisely 1600 plus 666 days after the Soviet-Chinese friendship pact was signed (Chart XXI).

Also on July 18, in Moscow, Ho Chi Minh signed an agreement providing for \$100,000,000 in Russian aid to North Vietnam.

In uneasy South Vietnam, rioting mobs protesting against the Indo-China armistice commission on July 20 sacked two Saigon hotels housing foreigners. This was 1290 days lunar after the "Black Saturday" riots in Egypt (Chart XX). July 20 was also

390 days after June 25, 1954, which marked the opening of two important conferences: Churchill-Eisenhower in Washington and Nehru-Chou En-lai in the Far East.

Legislative action on the first West German armament bill was completed on July 22 when the Bundesrat passed the law on volunteers. The action came precisely 2300 days after the Atlantic Pact was signed on April 4, 1949. The 2300 factor is that which Daniel relates to the cleansing of the sanctuary at the close of the age. It is the sum of 1260 (tribulation) and 1040 (fruition).

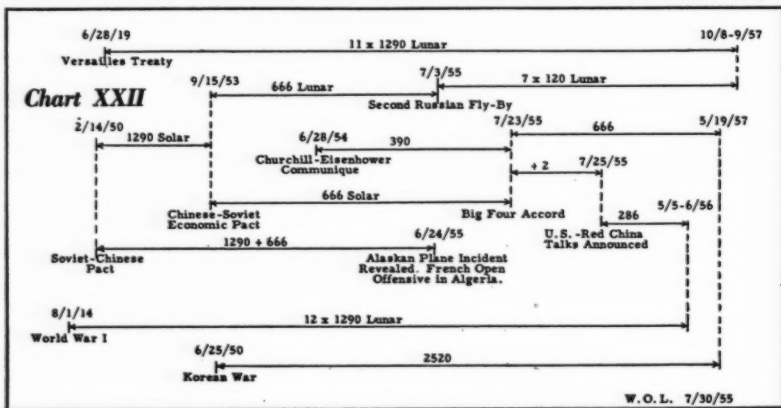
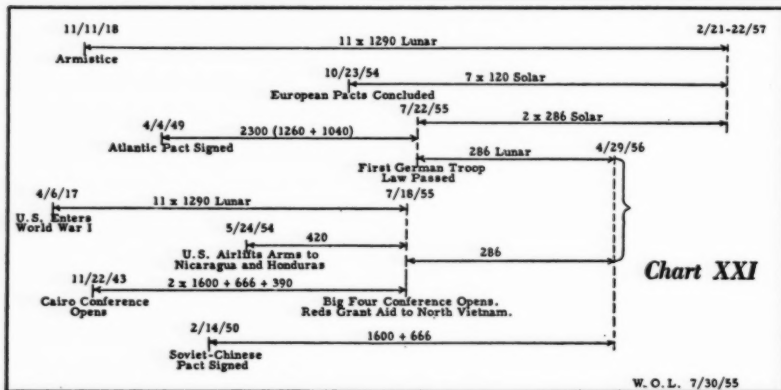
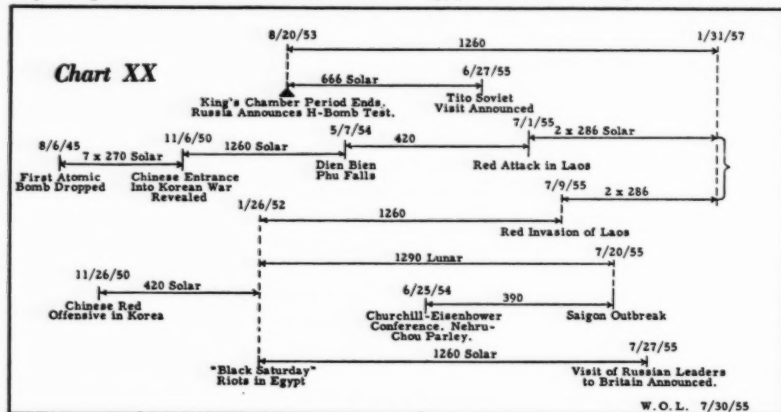
Also significant is the doubled displacement interval (2 x 286 days solar) extending from July 22 to February 21-22, 1957. This terminal will be both 11 x 1290 days lunar after the November 1918 Armistice and 7 x 120 days solar (warning perfected) after the pacts linking Germany to the Western alliance were concluded on October 23, 1954 (Chart XXI).

At the closing session of the Geneva conference, the Big Four reached an accord providing for further study of European security, German reunification and other matters at a conference of Foreign Ministers in October. And as a *New York Herald Tribune* writer observed, "Behind the facade of amiability, the mighty struggle for Germany raged on."

The Geneva conference closed 666 days solar after September 15, 1953 when the Chinese-Soviet economic pact was concluded (Chart XXII). Also noteworthy is the 390-day "Israel's chastisement" interval separating July 23 from the June 28, 1954 communiqué issued at the close of Churchill-Eisenhower talks in Washington. And a 666-day period measured forward from July 23 terminates on May 19, 1957. This date will be 2520 days after the outbreak of the Korean war.

As an aftermath of off-the-record talks at Geneva, the State Department announced on July 25 that ambassadors of the United States and Red China would confer on the repatriation of civilians held by the two countries and "certain other practical matters." The astute Senator McCarthy immediately scented a "sell-out" of Nationalist China and unsuccessfully sought Senate approval of a resolution calling for inclusion of Nationalist representatives at the talks.

July 25 fell on the third day made perfect of the time-factors marking the



23rd (Chart XXII). And an interval of 286 days extending forward from July 25 terminates on May 5-6, 1956. This date will be 12 x 1290 days lunar after the outbreak of World War I.

A second aftermath of the Geneva conference came to light on July 27 when Prime Minister Sir Anthony Eden announced that Soviet Premier Bulganin and Nikita Khrushchev would visit Britain in the spring of 1956. Termed "a step toward ending that state of mutual mistrust which we call the cold war," the Eden disclosure came 1260 days solar (tribulation) after the January 26, 1952 anti-foreign riots in Egypt (Chart XX).

Within days the rosy glow of post-Geneva pipedreams began to fade as Western leaders realized they had once again been tricked into an unenviable predicament by the cunning Krem-

linites. As Constantine Brown commented:

"Nothing has happened at Geneva, in the U.S.S.R. and in the captive East European states, to justify the present orgy of optimism which begins to worry our own leaders. They fear that they may become the prisoners of the wave of 'cordiality blitz.' They would lose face and popularity if they were to warn the American people today not to take things so much at their face value."

Through failure to understand the scope and urgency and conclusiveness of the present global struggle — all of which can be gained from a study of the prophetic passages of Holy Writ — the present leadership of Anglo-Saxondom is dallying away the last months when effective action might ease the fearful trial now imminent. Once Russia turns loose her vast war

machine, no human agency will preserve America and Britain from destruction. Only the heartfelt appeal of a stricken people will turn back the scourge:

"Let us search and try our ways, and turn again to the Lord. Let us lift up our heart with our hands unto God in the heavens. We have transgressed and have rebelled: thou hast not pardoned." (Lamentations 3: 40-42.)

Ominously and insistently the time-patterns of desolation, disorder and chastisement point to the swift approach of this great ordeal. In that day neither H-bombs nor supersonic bombers, neither guided missiles nor artificial satellites orbiting the earth, will save America and Britain. Nothing will avail except the restoration of the God of Israel to His rightful place in the hearts of the people.

(Continued from page 198)

The Gospel of the Kingdom of God which Jesus preached presents a combination of contrasts which illustrate the essential bipolarity of all His teaching. The Kingdom is portrayed as something we can seek, enter into, receive like a child, or take by force. Understood in terms of spiritual awareness and regeneration, these contrasts are seen to be complementary, not contradictory. It is easy to see why people must first attain to a state of spiritual consciousness before they can expect to see its effects projected outwardly as a material environment. In its inner aspect the Kingdom is a mystery which,

like leaven hidden in a measure of meal, works in a mysterious manner, yet alternatively, like a mustard seed becoming a tree, reveals a natural growth which all can see.

It was an inspiration of that noted scholar, Ferrar Fenton, which revealed that the familiar words, "*Thy Kingdom come*," when rendered literally from the original Greek, read: "*Your Kingdom must be being restored*," thus indicating that the various phases in the manifestation of the Kingdom on earth are simply stages in a continuous process of development. As a continuous process it finds its consummation in the ultimate alignment of mankind with the Plane of Divine Perfection.

(Continued from page 204)

fection, the "perfection of imperfection") plus 2300 days after the first atom bomb was dropped which destroyed Hiroshima, August 6, 1945. This date was exactly 7 x 1290 days from the inauguration of the League of Nations at Geneva, November 15, 1920.

League of Nations Inaugurated at Geneva	First Atom Bomb	Eve of Summit Conference at Geneva
1920 Nov. 15	1945 Aug. 6	1955 July 17
$\leftarrow 7 \times 1290 \rightarrow \leftarrow 2 \times 666 + 2300 \rightarrow$		

July 17, 1955 was also 5 x 2300 days after an epoch-marking event in Russian history — the death of Lenin on January 21, 1924.

Death of Lenin	Eve of Summit Conference at Geneva
1924 Jan. 21	1955 July 17
$\leftarrow 5 \times 2300 \text{ days} \rightarrow$	

DOMINION OVER THE EARTH

By Howard B. Rand

In the Foreword of this new booklet, Mr. Charles Milton Newcomb draws attention to the fact that "God has in operation a plan, a marvelous long-range plan, which in the end will thwart the evil designs of the prince of this world and bring about the restitution of all things. In John's first epistle, direct reference is made to Jesus Christ's part in this plan in the words: 'For this purpose the Son of God was manifested, that he might destroy the works of the devil.'"

"This little booklet, in a clear and concise manner," says Mr. Newcomb, "gives the main outline of God's great plan, together with many of the details which are to be seen in its working out in recorded history. A careful reading will contribute greatly to a better understanding of the Scriptures."

24 pages; 25 cents postpaid

DESTINY PUBLISHERS

Haverhill, Massachusetts

SHEM THE POWERFUL

(Continued from inside front cover)

DURING the reign of the Shepherd King Set, or Shem, and his immediate successors, occurred the complete overthrow of the Egyptian gods; their temples were demolished and idolatry in any form was forbidden throughout the land. Moreover, the overthrow of the Cushite dominion and idolatry by the shepherd kings corresponds exactly with the overthrow of Osiris (Nimrod) by Set (Shem) and with the story of the judicial execution of Tammuz (another name given to Nimrod) as told by Maimonides, a rabbinical scholar of the 12th century. "There was a king of ours," writes Manetho, the Egyptian historian, "whose name was Timaus [Nimrod]. Under him it came to pass, I know not how, that God was averse to us, and there came in a surprising manner men of ignoble birth out of the eastern parts, and had boldness enough to make an expedition into our country, and with ease subdued it by force, yet without our hazarding a battle with them."

This account is in complete accord with the overthrow of Nimrod by Shem, which was accomplished neither by force nor by open war. Manetho proceeds: "So when they had gotten those who governed us [i.e., Timaus, or Nimrod, and his father] under their power, they afterwards burned down our cities and demolished the temples of the gods, and used all the inhabitants in a most barbarous manner; nay, some they slew and led their children and wives into slavery. The whole nation was called Hyksos; that is, shepherd kings."

The idolatrous priesthood and those sympathetic with it would naturally exaggerate the power which overthrew their religion and would misrepresent its motives and subsequent actions. The point, however, is that those who accomplished this were shepherds from the East. This was mainly the work of Shem, the Shepherd King who was also Priest of the Most High God, in his conflict with the gross idolatry of Egypt. The heathen temples were literally smashed to pieces, their supporting columns broken and strewn about. Herein lies the explanation of the massive temple ruins which may still be seen in the land of the Pharaohs.

Briefly told, the story of Shem's war against the Cushite tyranny and the execution of the mighty Nimrod is as follows. While Nimrod was away on one of His military expeditions, Shem evidently came into Egypt. It would have been quite impossible for Shem to have overthrown the powerful Cushite race by force of arms in the zenith of its power. It is evident, however, that he succeeded in convincing the Egyptians of the deadly character of the idolatry advocated by Cush and Nimrod and thus, while these two powerful leaders were absent, he was able to destroy their influence.

Shem had outlived all the patriarchs of the antediluvian world. So, with the knowledge and authority of centuries, and as an eyewitness of the terrible judgment that fell, as in a moment, upon the world that had despised the warnings of Noah, he could refer with startling emphasis to the awful cataclysm that destroyed every living thing on the earth. He could dwell upon the cries and agonies of a perishing world when his own friends, relatives and acquaintances, all who had hitherto scoffed and derided, were swept away by the rampaging flood waters. He could solemnly and earnestly point to the crimes, because of which that judgment was sent, to the rejection of God, to the Nephilim intercourse and idolatry, and to the obscenities and violence which followed.

Shem could refer to the prophecy of Enoch that foretold that, just as God had once destroyed the world by water, so, in a future time, He would destroy it by fire. To prove that God was indeed the living God, who could not be mocked or despised by man with impunity, he could refer to the recent confusion of tongues at Babel as a warning and demonstration of His power. Finally, he could show that the idolatry, the Nephilim intercourse and worship and the unbridled lust and cruelty which accompanied it, which were advocated by Cush and Nimrod, were simply a repetition of the crimes on account of which the old world had perished.

That Shem did make use of these warnings, and that the people whom he addressed fully believed that, if their idolatry had succeeded in firmly establishing the worship of the demon gods throughout the world, it would have been destroyed a second time by fire, is implied by the story of Phaethon "who was killed when on the point of setting the world afire." It is quite conceivable that such an appeal to the conscience, the fears and interests of his hearers might well have aroused them to energetic action, and that on the return of Osiris (Nimrod), they seized him and he was condemned to death. It was a wonderful triumph of truth and a victory gained by moral force over the mightiest king of the world. This overthrow of the god by the power of truth is mystically taught in the story of the death of Adonis, or Tammuz (both names of Nimrod).

Manetho says that the shepherds were finally prevailed upon to leave Egypt, which they did without molestation, and went to Judea where they built the city of Jerusalem. Josephus, the Jewish historian, calls these shepherds "our ancestors," which is definitely the case if Shem was the first and most powerful shepherd king of Egypt. As King of Salem (Jerusalem) and Priest of the Most High God, Shem was the Melchizedek to whom Abraham gave tithes.

"The study of the monuments," says M. Lenormant, speaking of the shepherd kings, "proves the reality of the frightful devastation consequent on the invasion. With one single exception, all the temples built prior to that event have disappeared, and nothing can be found of them but scattered ruins bearing traces of violent destruction." This is what might be expected from the servant of a God who afterward commanded His people to "destroy the altars and break down the images, cut down the groves, burn the graven images with fire and quite pluck down all the high places" of the heathen, "lest they should become a curse" to them (Deut. 7: 5; 25-26).

Thus, everything in the ancient records tends to identify the shepherd kings with the patriarchs of the Semitic race. It is also interesting to know the reason why the mighty men who overthrew the pagan gods were represented with flowing hair and beards. The Egyptians shaved every part of their bodies except their heads, and considered the appearance of the smallest hair a disfigurement, but the patriarchs of the Semitic race are represented with flowing hair and beards. Sir G. Wilkinson in *Egyptians*, Vol. IV, points out that the hatred of the shepherds was shown by the way in which Egyptians always represented herdsmen and shepherds as dirty, unshaven and of ludicrous appearance. This hatred by the idolaters of the very memory of the shepherds is implied by the statement in Genesis 46: 34 that "every shepherd is an abomination [that is, an object of religious hatred] unto the Egyptians."

Much mystery has hitherto surrounded the shepherd kings, but that they were powerful Egyptian kings is clear. This may be logically deduced from their complete conquest and domination of Egypt, from the high estimate in which Set, or Shem, was held for ages, and from his titles "Set Nubti" and "Set the Powerful." They were the most celebrated of the Egyptian kings. It is therefore of more than passing interest that with the return of the idolatrous priesthood to power in Egypt, even though they were able to destroy or disfigure most of the evidence and monuments testifying to the reign of the shepherd kings, the three sphinxes at Tanis, portraying the face of Shem, somehow escaped their vandalism.

In this sculpture we can look upon the countenance of Noah's son Shem, the Appointed One, for his name, as well as that of his ancestor Seth, means "appointed." When Shem came forth from Egypt, he founded Jerusalem, the city destined to become the City of David and also the capital of the Kingdom of God when Jesus Christ, who is of the Order of Melchizedek, returns to rule as King of kings and Lord of lords.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

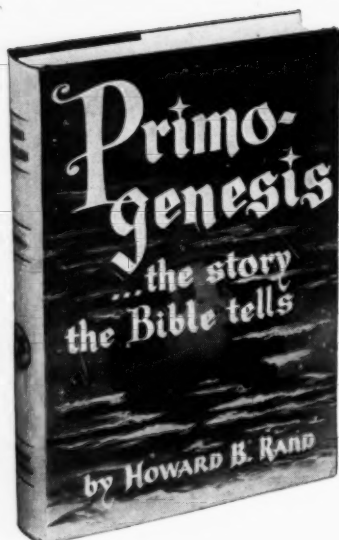
Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.



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BY HOWARD B. RAND

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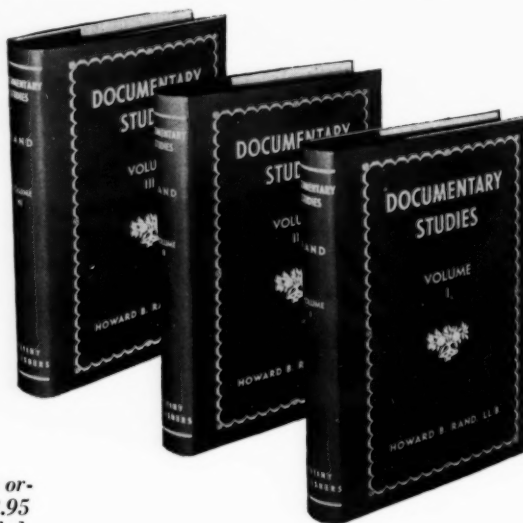
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